KITAABUT TAHAARAH

(THE BOOK OF PURIFICATION AND PURITY)

(SHAFI'I)

By

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SHAAFI'EE FIQH

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INTRODUCTION

KITAABUT TAHAARAH

THE BOOK ON CLEANLINESS

ALL PRAISES ARE DUE UNTO ALLAH TA'AALA
who instructed us to be clean and expressed His love for those who love to be clean in the following words in the Qur'aan Shareef:

إِنَّ اللهَ يُـحِـبُّ التَّـوَّابِـيْـنَ وَ يُـحِـبُّ الْـمُـتَـطَـهِّـرِيْـنَ ،

VERILY ALLAH LOVES THOSE WHO EXCESSIVELY REPENT AND THOSE WHO PURIFY THEMSELVES.

Rasulullah ﷺ has said:

وَالطُّهُوْرُ نِصْفُ الْإِيْمَـان . رواه الترمذي وقال هذا حديث حسن)

Cleanliness is half of Imaan.

Cleanliness does not only refer to cleanliness of the clothes and body. Cleanliness (purity) is a very vast subject that includes; cleanliness of the Masjid, Madrasa, home, environment, belongings, mind and heart, thoughts, actions, beliefs, etc.
It is imperative that we learn the Islamic laws regarding all these, so that we can purify all facets of our life. May Allah Ta'aala guide us to His eternal pleasure, Aameen.

LESSON ONE

TYPES OF NAJAASAH (IMPURITIES)

There are two types of Najaasah:

a) Najaasah Haqeeqiyyah (b) Najaasah Hukmiyyah.

Najaasah Haqeeqiyyah is divided into three types:

1) Mughallathah (2) Mukhaffafah (3) Mutawassitah

1) Mughallathah (Major Najaasah). Dogs, swine, and whatever comes out from their bodies.

2) Mukhaffafah (Minor Najaasah). The urine of a male baby less than two years old who has consumed nothing but breast-milk.

3) Mutawassitah (Medium Najaasah). Every other Najaasah falls under this category. Here are a few examples:

a) Wine or any other alcoholic beverage.

b) That which comes out of the bodies of man and animals, except dogs and swine, e.g. urine, pus, etc. (Dogs and swine are Mughallathah.)

c) The urine of a baby girl who is only breast-fed.

d) Dead animals that have not been slaughtered according to Shari'ah law.

e) The hair of non-slaughtered dead animals and the hair of animals that cannot be eaten.

f) The hide of all non-slaughtered dead animals.

g) The milk of animals that cannot be eaten.

h) Flowing blood.

IMPORTANT POINTS

1) If a hunting dog or arrow within the Shari'ah laws of hunting kills hunted animals, then both the skin and flesh of such hunted animals are pure.

2) The law regarding hair attached to an animal during its life is the same as the law of that particular animal. The hair and wool of animals that can be eaten are pure, provided that they have been separated from a living animal or remained on the animal at the time of slaughtering.

3) The hide of animals that cannot be eaten is impure even if the animal was slaughtered. These skins will only become pure after tanning and washing.

PURIFICATION OF NAJIS THINGS

The laws will differ with regard to the purification of water, other liquids, and solids.

WATER

1) If the water is less than two Qullahs, (two Qullahs is approximately two hundred litres of water) adding more water to it can purify it until it becomes at least two Qullahs, provided there is no change in one of the three qualities. Even if the two Qullahs are divided thereafter, the water still remains pure.

2) The three qualities are; (a) colour, (b) taste, and (c) smell.

3) If the water is more than two Qullahs and has become Najis due to a change in one of the three qualities, it becomes pure if the change disappears. Removing some water from it can also purify it, provided that the remaining water is at least two Qullahs and the change has disappeared.

The third method of purifying it is by adding more water to it until the change disappears.

OTHER LIQUIDS BESIDES WATER

1) Other liquids besides water, such as oil, vinegar, etc. can never be purified, even if it is a large amount and even if the Najaasah is removed.

2) Oil, fat, ghee (clarified butter), or other types of fat which is solid and Najaasah has fallen into it can be purified by removing the Najaasah and the surrounding fat. If it is liquid, it cannot be purified.

SOLID OBJECTS

This will be purified according to the Najaasah that it came into contact with.

NAJAASAH MUGHALLATHAH

That, which came into contact with dogs or swine or what they left in a container after eating, must be washed seven times. One of the washes must be mixed with sand. It is recommended that the first or second wash be mixed with sand. Soap or any other cleaning substance cannot take the place of sand.

NAJAASAH MUKHAFFAFAH

Thoroughly sprinkling the place with water will suffice. Water does not have to flow from it.

NAJAASAH MUTAWASSITAH

This Najaasah is divided into two types:
a) Ayniyyah (b) Hukmiyyah.

a) Najaasah Ayniyyah (also known as Mar'iyyah). This Najaasah leaves behind traces, i.e. it has a physical body or form that can be tasted, smelt or seen. The Najaasah will first be removed and then the object will be thoroughly washed. If smell and colour remains, it will not be purified. If due to difficulty one of the two remains, it will be considered purified. On the other hand, if taste remains it will not be considered purified. The taste has to be removed

b) Najaasah Hukmiyyah (also known as Ghayr Mar'iyyah). This is a Najaasah, which does not have mass, colour, taste or smell. An example of this is urine, which has dried on clothes and cannot be noticed. It suffices to wash this type of Najaasah once. A second and third wash will be Sunnah.

HADATH:

This is divided into two types:

1) Hadath Asghar (lesser impurity. This Hadath is removed by making Wudhu.

2) Hadath Akbar (greater impurity). This Hadath is removed by taking a bath (Ghusl). Ghusl will become necessary Fardh after the emission of sperm, Haidh and Nifaas.

LESSON TWO

TYPES OF WATER THAT CAN BE USED FOR TAHAARAH

There are four types of waters:

1) Mutlaq Water (pure and purifying water). This type of water is required for the removal of Hadath and Najaasah.
Mutlaq water is water which is in its natural state. This water is derived from oceans, rivers, wells, rain, hail, snow, and springs.

2) Musta'mal water (used water). This is water that has already been used for Fardh Wudhu or Fardh Ghusl and has gathered in a container. Such water will not be used again for acquiring Tahaarah, even though the colour, taste, or smell has not changed. One is allowed to use such water for acquiring Tahaarah when such water has gathered in a container that has two 'Qullahs' or more water in it. Two Qullahs or more water will be considered as Mutlaq water and can be re-used. Two Qullahs is approximately two hundred litres of water.

3) Mutaghayyar water (changed water). This is water that has been mixed with a clean substance, e.g. saffron, syrup, etc. This water can be used for drinking and cooking but not for acquiring Tahaarah.

4) Najis water (impure water). Any water which is less than two Qullahs and impurity has fallen in it, even though the colour, taste or smell has not changed, or two Qullahs or more water into which Najaasah has fallen and changed the smell, taste or colour, will be considered as unclean water and cannot be used for acquiring Tahaarah, drinking or cooking, etc.

MAKROOH WATER

1) Very hot water. It does not remain Makrooh after it is cooled to a useable temperature.

2) Very cold water. This water also does not remain Makrooh after reaching a normal temperature.

These two waters are Makrooh because it is difficult to wash the body parts thoroughly with them.

3) Water that has been excessively heated by direct sunlight and kept in containers made of metal besides gold and silver.

IMPORTANT POINTS

* Two Qullahs is approximately two hundred litres of water.

* The three qualities of water are smell, taste, and colour.

* Mutaghayyar water, which has been changed by a clean substance, cannot be used to acquire Tahaarah, but if it falls on clothes, the clothes will not become Najis. Such clothes do not necessarily have to be washed before performing Salaah.

* If a clean substance, e.g. fragrant oil falls into water and does not dissolve in the water, this water can be used for Tahaarah even if one of the three qualities changes.

* If water has been stored or kept standing for a few days resulting in sand, moss or algae to settle in it, or leaves fell in it, this water can still be used for

Tahaarah. Water does not lose its purifying ability if it changes due to long storage.

* Any other liquid besides water, such as milk, vinegar, etc. will become Najis when something Najis falls into it, irrespective of whether it is two Qullahs or less, this should not be consumed.

* It is forbidden to use utensils made of gold and silver.

* The following do not make the water Najis:

a) Such a fine spray of Najaasah, which the eye cannot see, gets in the water.

b) Dead creatures without flowing blood, if they fall into the water of their own accord, or because of the wind, or they grow in water, provided they do not change one of the three qualities of water. If these are thrown into the water, or they are so many that one of the qualities of the water has changed, then this water becomes Najis, irrespective of whether the water is a small or large amount.

c) If a cat whose mouth has become Najis (e.g. due to eating a mouse) goes away for a while and thereafter drinks from the water, the water will not become Najis. If it drinks immediately after eating the mouse, the water will become Najis if it is less than two Qullahs, or if it is two Qullahs but one of the qualities of the water has changed.

THE LAW REGARDING DOUBTFUL WATER

If one is certain that the water was originally pure, but wonders whether it has become impure, then this water can be used for Tahaarah because of being certain of it being pure originally.

If one is certain that the water is impure but wonders whether it has been purified, then this water cannot be used for Tahaarah because of being certain of it being impure originally.

If one does not know whether the water is pure or not, then consider the water as pure and use it.

LESSON THREE
ISTINJAA

1) Istinjaa means to clean the private parts after passing urine or stool.

2. Istinjaa can be made with water, lumps of soil or toilet paper.

3. Istinjaa should not be made with printed-paper (e.g. newspaper), paper that is meant for writing, impurities, glass and bones.

4. Cover the head with a Topi (Kufiyyah) or scarf and wear shoes before entering the toilet.

5. Enter the toilet with the left foot and recite the following Du’aa **before** entering the toilet.

اَللّٰهُمَّ إِنِّىْ أَعُوْذُ بِكَ مِنَ الْـخُبُثِ وَالْـخَبَآئِثِ ،

6. Do not sit longer than necessary in the toilet.

7. Leave the toilet with the right foot and recite the following Du’aa **after** leaving the toilet:

غُفْرَانَكَ ، اَلْـحَمْدُ لِلّٰهِ الَّذِىْ أَذْهَبَ عَنِّى الْأَذٰى وَ عَافَانِىْ ،

8. Remove rings, badges, etc. which have the name of Allah ﷻ and His Rasool ﷺ or a Qur’aan Aayah on it before entering the toilet.

9. Do not face the Qiblah when relieving oneself or face the back towards it.

10. Do not relieve yourself where others can see you.

11. Do not speak or reply to a Salaam while in the toilet.

12. Do not relieve yourself under a tree, in a river or dam, pool or where people walk or sit.

13. DO NOT RELIEVE YOURSELF WHILE STANDING.

14. Wash your hands with soap and water after relieving yourself.

LESSON FOUR

WUDHU

Wudhu means to wash certain parts of the body in the manner shown to us by the Qur'aan Shareef and the Hadeeth.

Salaah and Tawaaf of the Ka'bah are not valid without Wudhu.

A person is not allowed to touch the Qur'aan Shareef or make Sajdah Tilaawah without Wudhu.

A person who makes Wudhu is called a Mutawadh-dhi.

FARAA`IDH OF WUDHU

There are six Faraa`idh in Wudhu:

1. The Niyyah (intention of Wudhu). The Niyyah should be made when first washing the face.

2. Washing the entire face i.e. from the top of the forehead to below the chin and from one ear lobe to the other at least once.

3. Washing both hands and arms including elbows once.

4. Masah of the head i.e. to pass a wet hand over the head. The Masah should be at least done on one strand of hair. The hair on which Masah is made should be part of the head and not on the fringe or on hair hanging at the nape.

5. Washing both feet including the ankles once.

6. Tarteeb i.e. order. This means to do the five Faraa`idh in the exact order mentioned above.

SUNAN OF WUDHU

There are sixteen Sunan in Wudhu:

1) To recite Ta’awwuth:

اَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ،

The Tasmiyah:

بِسْمِ اللهِ الرَّحْـمٰـنِ الرَّحِيْم ،

Thereafter the following Du’aa:

بِسْمِ اللهِ وَ الْـحَمْدُ لِلّٰهِ ،

2. To wash the hands till the wrists.

3. To brush the teeth with a Miswaak.

4. To rinse the mouth.

5. To gargle the throat, if one is not fasting.

6. To pass water into the nostrils.

7. To make Khilaal of the beard if it is thick.

8. To make Masah of the entire head thrice and not only just a few strands of hair.

9. To make Masah of the ears.

10. Tathleeth i.e. to wash each part thrice.

11. Tayaamun i.e. to wash the right first and then the left.

12. To wash more than the required amount, e.g. to wash the arms higher than the elbows, to wash the feet above the ankles, etc.

13. To wash one part immediately after the other, before the first washed part dries.

14. To perform Wudhu by yourself, without taking assistance from anyone, unless necessary.

15. To recite the Kalimah Shahaadah while washing every part.

16. To face the Qiblah after completing Wudhu and to recite the Kalimah Shahaadah and Du’aa after Wudhu.

The Du’aa after Wudhu:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ ، وَ اجْعَلْنِىْ مِنَ الْـمُتَطَهِّرِيْنَ ، سُبْحَانَكَ اللّٰهُمَّ
وَ بِحَمْدِكَ ، اَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَ أَتُوْبُ إِلَيْكَ ،

The following Du’aa can be recited during Wudhu:

اَللّٰهُمَّ اغْفِرْ لِىْ ذَنْبِىْ ، وَ وَسِّعْ لِىْ فِىْ دَارِى ، وَ بَارِكْ لِىْ فِىْ رَزْقِىْ

The following can be said at the time of Khilaal of the beard:

هٰكَذَا اَمَرَنِىْ رَبِّىْ

AADAAB AND MANDOOB ACTS OF WUDHU:

The seven Mustahabbaat of Wudhu:

1) To face Qiblah during Wudhu.

2) To say the Niyyah verbally, not only in the heart, and to say it right at the beginning of Wudhu.

3) To use only the required amount of water and not more.

4) Not to speak worldly affairs during Wudhu.

5) If one is wearing a ring, bangle, etc. to rotate them so that the water reaches beneath them. If they are tight and water cannot reach beneath them, it will be compulsory to remove them.

6) To make Khilaal of the fingers and toes.

7) To begin from the top when washing the face without splashing the water on the face.

8) To let the body parts that were washed during Wudhu dry naturally, without using a towel, unless one fears becoming sick.

NOTE:

* Khilaal of the beard means to pass the fingers through the beard if it is a thick beard. Khilaal is Sunnah if one has a thick beard. Masah of the thick beard will also be made. If the beard is thin and the skin underneath can be seen, then the skin has to be washed. If the beard is thin and water cannot reach the skin without Khilaal, then Khilaal will be Waajib.
  Khilaal will be done immediately after washing the face.

* Khilaal of the fingers means to pass the wet fingers through each other. This will be done once, after washing both arms.

* Khilaal of the toes is made by passing the small finger of the left hand between the toes, starting with the small toe of the right foot and ending with the small toe of the left foot. First wash the right foot and then make Khilaal. Thereafter wash the left foot and make Khilaal.

* If one is fasting then do not gargle, just rinse the mouth, and do not sniff the water high up into the nose.

* When fasting, the Miswaak can be used up to the time of Zawaal i.e. till the beginning of the time of Thuhr Salaah.

MAKROOHAAT OF WUDHU

The four Makroohaat of Wudhu:

1. To wash the left before the right.

2. To let someone else wash your parts of Wudhu, unless you have a valid reason.

3. To waste water even if there is plenty available.

4. To wash any part more or less than three times.

THE FACTORS THAT BREAK WUDHU

The factors that break Wudhu are called Nawaaqidh. The singular is Naaqidh. If any one of them occurs then Wudhu breaks and has to be repeated for Salaah, etc.

The seven Nawaaqidh of Wudhu:

1) When anything comes out of the private parts such as urine, stool, pus, stones, etc.

2) Sleeping.

3) Becoming insane.

4) Fainting.

5) Becoming unconscious.

6) Touching the front or hind private parts with the palm or inside of the fingers, even if it is the private parts of another person or child.

7. Touching of the skin of a strange man by a woman or woman by a man, even if it is husband or wife.

SUNNAH METHOD OF WUDHU

a) The Mutawadh-dhi should sit on a raised place and face Qiblah.

b) Recite Ta`awwuth, Tasmiyah and the Du'aa before Wudhu.

c) Make the Niyyah. The Niyyah can be made in the following words:

نَوَيْتُ فَرْضَ الْوُضُوْءِ ،

(O Allah!) I intend to perform the Fard of Wudhu.

d) Wash the hands till the wrists thrice.

e) Use a Miswaak to brush the teeth.

f) Wash the mouth and nose in the following manner: Take a handful of water. From the handful, take some of that water into the mouth and gargle, and from the same handful, take the rest of the water into the nose and clean it with the little finger and the thumb of the left hand. Repeat this another two times i.e. altogether three times.

g) Repeat the Niyyah then wash the face thrice. The beard must also be washed. If the beard is thick then the top of the beard should be washed. If it is thin then the skin underneath the beard must also be washed.
The eyebrows, moustache and sideburns must also be thoroughly washed. Khilaal of the beard should be made with fresh water.

h) Wash the arms beginning with the right and then the left, thrice. Begin washing from the fingertips till above the elbows. Make Khilaal of the fingers.

i) Make Masah of the head. Wet both hands and place them on the front of the head. Pull the hands from the front to the back and back to the front again. This should be done thrice.

j) Wet the hands and make Masah of the outside and inside of the ears thrice. Use the forefinger for the inside of the ears and the thumb for the outside.

k) Wash the feet beginning with the right and then the left, thrice. Wash till above the ankles. Make Khilaal of the toes.

l) Recite the Kalimah Shahaadah and the Du'aa after Wudhu.

This is the Sunnah method of performing Wudhu.

A FEW IMPORTANT LAWS REGARDING WUDHU

If one sleeps in such a manner that the buttocks remain fixed to the ground and wind has not been passed, then Wudhu does not break.

If a male has touched a strange female or a female has touched a strange male with a material covering, Wudhu does not break.

'Strange' means such a person whom one is allowed to marry immediately or in the future. This strange person is called a 'Non Mahram'.

If one touches a Mahram, the Wudhu does not break. Mahram are those people whom one can never marry e.g. mother, daughter, father, brother, nephew, niece, aunt, uncle, etc.
Cousins are Non Mahram.

If one is sure of having made Wudhu, but doubts whether the Wudhu broke or not, the Wudhu is still valid.

If one is sure the Wudhu broke but not sure whether a new Wudhu was made after that, Wudhu will have to be made again.

If one forgot to wash a part in Wudhu and realized it with certainty afterwards that a part was omitted, the omitted part needs to be washed and also the parts that come after it. The whole Wudhu does not have to be repeated. An example of this; a person forgot to wash the left arm. When realising this he will wash the left arm, make Masah and wash both feet. The missed part has to be washed and also the parts after it have to be rewashed.

If one merely doubts whether a part has been washed or not; if the doubt occurs while making Wudhu, one should wash that part and the parts after it. If the doubt occurs after completing Wudhu, do not repeat anything.

It is preferable to be in the state of Wudhu on the following occasions:

1. Before learning or teaching lessons of Deen and before touching Deeni Kitabs.
2. Before entering the Masjid.
3. When carrying the Janaazah.
4. It is best to be in the state of Wudhu at all times. Wudhu is a means of protection from Shaytaan and all types of evil.

LESSON FIVE

TEN IMPORTANT POINTS REGARDING TAHAARAH NATURAL ACTS OF CLEANLINESS

عَنْ عَائِشَةَ رضي الله عنها قَاَلَتْ: قَاَلَ رَسُوْلُ اللهِ صلى الله عليه و سلم: عَشرٌ مِن الفِطرَةِ، قَصُّ الشّارِبِ و إعْفاءُ اللحْيةِ و السِّواكُ و اِستِنْشاقُ الـمـاءِ و قَصُّ الأظْفارِ و غَسلُ البراجِمِ و نَتْفُ الإبطِ و حَلقُ العانَةِ و انتِقاصُ الـمـاءِ يعنى الِاستنجاءُ، و قال الراويُ نسيتُ العاشرةَ إلّا أن تكونَ الـمضمضةُ، (رواه مسلم، مشكوة ص44)

Hadhrat Aa'ishah (رضي الله عنها)narrates that Rasulullah ﷺ said: "Ten things are from 'Al-Fitrah' – natural or inherent qualities; clipping the moustache, lengthening the beard, using the Miswaak, taking water into the nose, clipping the nails, washing the knuckles (finger joints), plucking the arm-pit hairs, shaving the pubic hairs and the pouring of water i.e. Istinjaa." (Use of water after relieving oneself in the toilet).

The narrator says he forgot the tenth point, most probably it is "rinsing of the mouth." (Mishkaat)

Rasulluah ﷺ described the following actions as "being from Al-Fitrah). (Muslim)

It means that even if the Islam did not command us to do them, it should be our natural desire to do so. However, since all the

Ambiyaa عليهم السلام have carried out these acts, and Rasulullah ﷺ has told us to do them, we should follow in their footsteps.

THE TEN ACTIONS ARE:

1. TRIMMING THE MOUSTACHE

وَحَدِيْثُ زَيْدِ بنِ اَرْقَم رَضِيَ الله عنْه قَالَ قَالَ رَسُولُ اللهِ صلَّى اللهُ عَليه وَسلَّمَ من لَــمْ يَأْخُذْ منْ شَاربِه فَلَيْسَ مِنَّا (رواه الترمذي في كتاب الاستئذان من جامعه وقال حديث حسن صحيح)

Sayyidina Zayd ibni Arqam ؓ narrates that Rasulullah ﷺ said: “Whoever does not trim the moustache is not from among us”. (Tirmdhi)

This is a very severe warning from Rasulullah ﷺ. We should not be neglectful in this regard.
The moustache should be trimmed in such a manner that it does not grow over the top lip-line. It is sinful to let it grow over the lip-line.

2. LENGTHENING THE BEARD

حَدِيْث ابنِ عُمَرَ رَضِىَ اللهُ عَنْهمَـا اَنَّ النَّبِيَّ صلَّى اللهُ عَليْهِ وَسَلَّمَ قَالَ: اِحْفُوا الشَّاربَ وَاعْفُوا اللُّحٰى(رواه البخاري ومسلم)

Sayyidina ibni Umar ؓ narrates that Rasulullah ﷺ said: “Trim the moustaches and lengthen the beards.” (/Muslim)

Keeping of the beard was a practice of all the Ambiyaa (Alayhimus Salaam). It is the hallmark of a Muslim. By shaving or trimming, one deprives oneself of great reward.

3. MISWAAK

All Sunnahs are valuable and important, but the Miswaak holds a very great and sacred position, so much so that there was a great likelihood of it becoming Fardh.

The Noble Rasool of Allah ﷺ is considered to be the first dental educator in proper oral hygiene. He took care for his own teeth and had the concern for the oral hygiene of others.

The Miswaak is a Sunnah of the Ambiyaa (Alayhimus Salaam).

عن أبى أيّوب رضي الله عنه قال: قال رسولُ الله صلى الله عليه و سلم:
أربعٌ من سُنَنِ الْـمُرْسلينَ، اَلْـحَياءُ و يُروى الـختانُ و التَّعطُّرُ و السِّواكُ
و النّكاحُ، (رواه الترمذي مشكوة ص45)

Sayyidina Abu Ayyoob ؓ says that the Prophet of Allah ﷺ said: "Four things are from the Sunnah of the Ambiyaa: modesty, (in some narrations circumcision comes instead of modesty), applying of Itar (lawful perfumes), to use a Miswaak and Nikaah - marriage." (Mishkaat)

From among its major virtues, is the fact that it (the Miswaak) is the Sunnah of the Ambiyaa. Fortunate and blessed are those who use the Miswaak, fulfilling the Sunnah of the Ambiyaa. Unfortunate are those who neglect this Sunnah. They are depriving themselves of practicing on the Sunnah of not only one or two but of many Ambiyaa. Imagine the reward for an act that was

adopted by the chosen ones of Allah!

Use of the Miswaak is a means of earning the Pleasure of Allah.

عن ابنِ عمرَ رضي الله عنه عنِ النبيّ صلى الله عليه و سلم: عَليْكم بِالسواكِ فانّه مطيبةٌ للفَمِ مَرضاةٌ للربِّ تبارَكَ و تَعَالى، (شرح ترمذي تــحفة الاجودى ج1 ص35)

Sayyidina Abdullah ibni Umar ﵁ narrates from Rasulullah ﷺ: "Make compulsory upon yourselves the use of the Miswaak, for in it lies the cleanliness of the mouth and the Pleasure of the Lord." (Musnad Ahmad)

The reward of Salaah after using a Miswaak is increased.

عن عائشةَ رضي الله عنها قالتْ: تُفضلُ الصلاةُ التى يُستاكُ لــها على الصلاةِ التى لايُستاكُ لها سبعيَن ضِعفاً، (السنن الكبرى ج1 ص38)

Hadhrat Aa'ishah (رضي الله عنها) says: "A Salaah performed after using the Miswaak is seventy times superior to the Salaah performed without Miswaak." (As Sunanul Kubraa)

* Miswaak is a Sunnah of Salaah, so should be used just prior to Salaah.

* When fasting, it should not be used after Zawaal – after the sun passes its zenith, i.e. till the beginning of the time of Thuhr Salaah.

* According to the narration of Sayyidina Abdullah Ibni Mas'ood ﵁, the method of holding the

Miswaak is to place the small finger at the bottom towards the end of the Miswaak and the thumb at the bottom towards the front (the brushing part) of it. The rest of the fingers should be placed on top. The right hand should be used.

* Begin with the Miswaak on the right of the top teeth going towards the left and back towards the right. Thereafter clean the bottom teeth in the same manner. The teeth can be brushed lengthwise or breadth wise. It is preferable to clean the teeth breadth wise and the tongue lengthwise. The gums should also be brushed and also the back of the teeth.

* Miswaak is a Sunnah for both men and women.

* It is Haraam to use a toothbrush made of pig bristles. It will be permissible to use one made of nylon. A toothbrush does not replace a Miswaak. The virtues and reward of Miswaak is not gained when using a toothbrush.

4. CLEANING THE NOSTRILS WITH WATER

عَنْ أَبِى أُمَامَةَ ﷺ قَالَ قَالَ عَمْرُو بْنُ عَبَسَةَ السُّلَمِىُّ فَذَكَرَ حَدِيثًا طَوِيلاً فِى قُدُومِهِ عَلَى النَّبِىِّ ﷺ مَكَّةَ ، ثُمَّ قُدُومِهِ عَلَيْهِ بِالْـمَـدِينَةِ ، قَالَ قُلْتُ : يَا رَسُولَ اللّٰهِ مَا الْوُضُوءُ؟ حَدِّثْنِى عَنْهُ. قَالَ : مَا مِنْكُمْ مِنْ رَجُلٍ يُقَرِّبُ وَضُوءَهُ فَيُمَضْمِضُ وَيَسْتَنْشِقُ فَيَسْتَنْثِرُ إِلاَّ خَرَجَتْ خَطَايَا فَمِهِ وَخَيَاشِيمِهِ مَعَ الْـمَـاءِ (السنن الكبرى)

1. This Hadeeth mentions that the sins of a person emerge from him with the water that is used to clean the nose in Wudhu. Thus, besides the physical cleanliness, a spiritual cleanliness is also being achieved.

2. Sniff the water from the right hand and clean the nose with the small finger of the left hand.

3) Blow the nose after entering water into it.

5. TRIMMING THE NAILS

1) It is a Sunnah for both males and females to trim the nails of the hands and feet. Lengthening the nails, or keeping one nail long should be avoided.

2) Trim the nails of the right hand first. Begin with the forefinger and end with the thumb. Thereafter the left hand in the same manner.

3) Begin trimming of the toenails from the small toe of the right foot and end on the small toe of the left foot.
4) The nails will be trimmed as soon as they are long. The time will differ according to the individual.

5) It is Mustahabb to trim the nails on a Friday.

6) Do not bite the nails.

6. WASHING THE JOINTS

This is also necessary. Dirt tends to gather in the joints of the hands (between the fingers) and feet (between the toes). Washing them thoroughly will ensure their cleanliness.

7. REMOVING HAIR FROM THE ARMPITS

1) Removing hair from the armpits will help in eliminating body odour.

2) It can be removed by plucking, shaving, or by using a removing agent.

3) Although it should not be left for more than forty days, if it is quite lengthy before forty days, it should be removed. This will differ from person to person.

4) First remove the hair from the right armpit and then the left.

8. REMOVING THE PUBIC HAIR

1) This is also necessary. This should also not be left for more than forty days. The same as above, if it is lengthy before forty days, it should be removed.

2) Although it is best to remove it by shaving (for males), it is permissible to remove it by plucking and by using a removing agent.

For additional cleanliness, one should also remove the hair that grows around the anus. This will assist in better cleanliness when making Istinjaa.

9. ISTINJAA

عَن أَبِى هُرَيْرَةَ قَال: قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ: إِنَّمَـا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أُعَلِّمُكُمْ ، فَإِذَا أَتٰى أَحَدَكُمُ الْغَائِطَ فَلا يَسْتَقْبِلِ الْقِبْلَةَ وَ لا يَسْتَدْبِرْهَا ، وَ لا يَسْتَطِبْ بِيَمِيْنِهِ ، الحديث ، (أبو داود)

Sayyidina Abu Hurayrah ﷺ narrates that Rasulullah ﷺ said: “I am like a father unto you who teaches you. When any of you relieves himself, he should not face Qiblah nor turn his back towards it. Nor should he clean himself using the right hand...” (Abu Dawood)

The subject of Istinjaa has already been discussed in this book.

10. GARGLING THE MOUTH

1) As mentioned earlier, rinsing and gargling the mouth in Wudhu is also a means of removing sin.

2) Do not gargle if fasting.

LESSON SIX

GHUSL (BATHING)

Ghusl means to wash the entire body in the manner shown to us by Rasulullah ﷺ.

At certain times, Ghusl can be Fard (compulsory) or Sunnah.

FARAA`IDH OF GHUSL

The two Faraa`idh of Ghusl:

1) To make Niyyah (intention) for Ghusl.

2) To wet the entire body at least once.

SUNAN OF GHUSL

The Sunan of Wudhu applies to Ghusl too, plus the following:

1) To wash each part of the body thrice.

2) To perform Ghusl without taking help from anyone, unless necessary.

3) To let the body parts dry naturally without using a towel, unless one fears becoming sick.

4) To recite the Kalimah Shahaadah while washing every part. It can only be recited if the Satr (private parts) are covered during Ghusl.

THE SUNNAH METHOD OF GHUSL

a) Recite Tasmiyah. Make the Niyyah for Ghusl. The Niyyah can be made in the following words: “I am performing Ghusl to become Taahir i.e. to become clean and pure.”

b) Wash both hands including the wrists.

c) Wash the private parts and wash off any impurities on the body.

d) Perform a Wudhu.

e) Repeat the Niyyah for Ghusl when beginning to wash the body.

f) Pour water over the entire body in the following manner:

a) pour water over head thrice and rub the hair, head and beard,
b) pour water over the right shoulder thrice and rub the body and
c) pour water over left shoulder thrice and rub the body

AADAAB (ETIQUETTE) OF GHUSL

1. Ghusl should be performed in a place of total privacy so that the private parts cannot be seen by anyone.

2. It is Haraam to expose ones private parts to anyone.

3. It is also Haraam to see the private parts of another person.

4. Do not face Qiblah while performing Ghusl.

5. Ghusl can be performed while standing or seated, but it is better to be seated.

6. Do not waste water when performing Ghusl.

7. Do not speak, recite Du’aas or Qur’aan Shareef while naked.

A FEW IMPORTANT LAWS REGARDING GHUSL

1. When in the state of Janaabah it is forbidden to perform Salaah, recite or touch the Qur’aan Shareef, perform Tawaaf and to remain in a Masjid.

2. Make sure that water reaches every part of the body so that no part is left dry. If any portion of the body remains dry, the Ghusl will not be complete.

3. If any portion remained dry during Ghusl and one realised it after the Ghusl, wash the part that has remained dry. Do not repeat the entire Ghusl.

4. If water has gathered around the feet during Ghusl, then wash them again after coming out of that gathered water.

5. Water that has already been used should not be re-used. The water should be flowing e.g. from a jug, shower, tap, etc. One does not become Taahir by sitting in a bathtub of water because that water is not flowing away after use but is being re-used. Fill a bucket with water and use a jug to scoop it out and pour over the body.

6. Make sure that the hair is washed properly. When pouring water over the head, rub it thoroughly. Rub the entire body to ensure that no portion has remained dry.

7. When fasting, make sure that the water does not go down the throat when rinsing the mouth and it is not taken too high up the nose when cleaning it.

FARDH AND SUNNAH GHUSL

1. Ghusl is Fardh when one is in the state of Janaabah (impure).

Ghusl will become Fardh after the completion of Haidh, Nifaas, and the emission of sperm.

2. Ghusl is Sunnah on the following occasions:

1) Before Salaatul Jumu'ah.

2) Before both Eid Salaahs.

3) For Salaatul Istisqaa. This is a special Salaah performed asking Allah ﷻ for rain.

4) For Salaatul Kusoof (Salaah at the time of the eclipse of the sun) and Salaatul Khusoof (Salaah at the time of eclipse of the moon).

5) Before putting on Ihraam for Haj or Umrah.

6) Before standing on the Plains of Arafaat during Haj.

7) On the three days of stoning during Haj.

8) Before Tawaaful Qudoom, Tawaaful Ifaadhah and Tawaaful Widaa'.

9) Before entering Makkah Shareef.

10) Before entering Madinah Munawwarah.

11) After giving Ghusl to a Mayyit (deceased person).

LESSON SEVEN

TAYAMMUM

Tayammum is a means of achieving Tahaarah through dust or soil. This method of Tahaarah is used in place of Wudhu and Ghusl when one cannot obtain or use water.

REASONS FOR MAKING TAYAMMUM

1) After searching, water could not be found in the near vicinity.

2) The use of water will worsen or cause a sickness.

3) There is water available but it is only enough for drinking.

FARAA'IDH OF TAYAMMUM

1) The Niyyah (intention of Tayammum).

2) Wiping the entire face.

3) Wiping both hands and arms including the elbows.

4) Tarteeb i.e. order. First wipe the face and then the arms.

5) To do the Tayammum with two strikes on the soil. One strike for the face and another strike for the hands and arms. To use a single strike for both will be incorrect.

THE SHUROOT OF TAYAMMUM

Shuroot is the plural of Shart. It means conditions. Shuroot refers to certain requirements that have to be met before Tayammum can be made. They are as follows:

1) Water was searched for, but could not be found. If on a journey, the possessions and transport should also be checked for water. It is possible that there is water among the possessions, but one forgot about it. Check on all sides (right, left, etc.) for water. If there is a hill close by, climb it and check for water. Once the person is satisfied that there is no water in the vicinity, Tayammum will be permissible.

1) If there is any Najaasah on the limbs, remove it first.

3) Soil with dust should be used.

4) The soil must be Taahir i.e. clean and pure. The soil should not be 'Musta'mal', i.e. soil that has been previously used for Tayammum.

5) The time for Salaah should already have commenced. To make Tayammum before the time of the Salaah has commenced is not valid.

NOTE: The Tayammum should be repeated for every Fardh Salaah.

THE SUNAN OF TAYAMMUM

1) To recite the Tasmiyah.

2) To wipe from the top of the face.

3) To wipe the right before the left.

4) To make Khilaal of the beard and fingers.

THE NAWAAQIDH OF TAYAMMUM

1) Everything that breaks Wudhu also breaks Tayammum.

2) Tayammum breaks when water becomes available.

3) Tayammum also breaks when one becomes cured from the sickness for which Tayammum was being made.

THE METHOD OF TAYAMMUM

1) The Mutayammim (one making Tayammum) should face Qiblah.

2) Recite the Tasmiyah.

3) Make the Niyyah. The Niyyah can be made in the following words:

أَتَيَمَّمُ لِاِسْتِبَاحَةِ الصَّلاَةِ ،

I am making Tayammum so that I can perform Salaah.

The Niyyah will be made when striking the soil and wiping the face.

4) Strike the hands on the earth. The hands should be shaken to remove the extra soil.

5) Wipe the face in the following manner: Place the fingertips on the forehead and the thumbs next to the ears. Pull the hands downwards. The two little fingers should wipe the nose. Wipe the entire face as in Wudhu. This will be done once. Make Khilaal of the beard.

6) Strike the soil for the second time. Shake off the extra soil.

7) Wipe the right arm from the fingertips till above the elbow.

8) Wipe the left arm from the fingertips till above the elbow.

9) The method of wiping the arms is as follows:
Place the four fingers of the left hand under the fingertips of the right hand. Draw these fingers of the left hand over the outside of the arm. After passing the wrist, clasp the forearm with the fingers of the left hand and wipe till past the elbows. Now turn the left hand towards the inner part of the right arm and draw towards the fingers of the right hand. Pass the inner portion of the left thumb over the inner portion of the right thumb.

10) The same method will be used for the left arm.

11) Make Khilaal of the fingers.

The Tayammum is now complete.

The method of Tayammum for Wudhu and Ghusl is the same (as mentioned above).

THINGS ON WHICH TAYAMMUM IS PERMITTED

1. Clean (Taahir) sand with dust.
2. Taahir earth.

THINGS ON WHICH TAYAMMUM IS NOT PERMITTED

1. Stone
2. Limestone
3. Clay.
4. Metal
5. Glass.
6. Wood.
7. Anything that burns to ash, melts or rots.

LESSON EIGHT

MASAH ALAL KHUFFAYN

MASAH ON LEATHER SOCKS

Khuff - singular Khuffayn – dual

1) Khuffayn is water resistant, durable socks, which Masah can be made upon. Usually leather socks are used.

2) The Khuffayn has to be so durable that one can walk with them for the full period of Masah.

3) The Khuffayn should reach above the ankles.

4) A Muqeem (resident) can make Masah for twenty- four hours.

5) A Musaafir can make Masah for seventy-two hours.

THE METHOD OF MASAH

1) Make a full Wudhu.

2) Put on the Khuffayn.

3) When the Wudhu breaks and one wishes to make Wudhu again, make a normal Wudhu. Instead of washing the feet, make Masah in the following manner:

(a) wet the hands, place the fingertips of the right hand on the top of the toes of the right foot. The fingers should be spread apart.

(b) Place the left hand below the heel of the right foot.

(c) Draw the fingers of the right upward towards the arched instep. Draw the fingers of the left hand from the heel to the toes.

(d) Wet the hands again and repeat the same procedure with the left foot.

A FEW LAWS REGARDING MASAH

The twenty-four hours for a Muqeem and seventy-two hours for a Musaafir are counted from the time the first Wudhu breaks after putting on the Khuffayn.

When the time expires and the person has Wudhu, then it will suffice to just remove the Khuffayn, wash the feet and wear the Khuffayn again. The time will commence again. On the other hand, if when the time expires and the person does not have Wudhu, it will be necessary to remove the Khuffayn, make a full Wudhu and wear the Khuffayn again. Washing of the feet only will not suffice.

When making Masah, pass the hands once over each Khuff. More than one time is Makrooh.

It is Sunnah to pass the hand under the foot. However, to pass the hand only under the foot without making Masah on the top of the foot is not enough.

If the Khuff tears or falls off the foot, the Masah automatically expires, even though the twenty-four or seventy-two hour period is not up. If this happens and one has Wudhu, washing the feet will suffice. If one does not have Wudhu when this happens, the entire Wudhu will have to be repeated before putting on the Khuffayn again.

Masah on the Khuffayn is a substitute for washing the feet in Wudhu only and not in Ghusl.

It is not permissible to make Masah on ordinary socks, gloves, stockings, Topees (kufiyyas), hats, turbans, etc.

LESSON NINE

THE MA'THOOR

A Ma'thoor is a person who, due to an ailment, cannot keep his Wudhu for one full Salaah period. Examples of ailments are; flowing of pus, breaking of wind, dripping of urine, etc.

If a person qualifies as a Ma'thoor, although the person is in the state of impurity, he/she has to still perform Salaah. Because of the helpless condition, the person is excused from the normal state of Tahaarah. Ma'thoor means an excused person. Remember that the person is excused from the normal state of Tahaarah and NOT from Salaah.

The following laws will apply to the Ma'thoor:

1) Wudhu will only be made after the time of the particular Salaah has entered. A Wudhu made before the time of the Salaah has entered cannot be used after the time has entered, e.g. Wudhu for Maghrib Salaah will be made after sunset, because the time for Maghrib Salaah begins after sunset. If the Wudhu was made before sunset, it cannot be used for the Maghrib Salaah.

2) Impurities e.g. pus should be washed off the clothes prior to making Wudhu, or the clothes should be changed.

3) The wound should be tied with a cloth, etc. to decrease the flow.

4) After making Wudhu, perform the Salaah as quickly as possible. Do not unnecessarily delay between Wudhu and Salaah.

5) Only one Fardh Salaah can be performed with a Wudhu.

Even if a person is performing a Qadhaa Salaah after making Wudhu, another Fardh Salaah cannot be performed with the same Wudhu. Yes, after the performance of the Fardh Salaah, one can perform as many Nafl Salaah as one wishes, until that particular Salaah time expires, e.g. during the time of Thuhr, Wudhu was made and the Fardh of Thuhr was performed. Thereafter Nafl Salaah can be performed until the time of Thuhr ends. Once Thuhr ends, the Wudhu terminates.

NIYYAH FOR WUDHU FOR A MA'THOOR

نَوَيْتُ رَفْعِ الْـحَدَثِ وَ اِسْتِبَاحَةَ الصَّلَاةِ ،

GHUSL AND WUDHU WHEN HAVING A WOUND, BANDAGE OR CAST

If a portion of the body has wounds and water cannot be used on those parts, Tayammum will be made for those injured parts and the other parts will be washed. Masah of the injured parts must also be made.

If the injured person is in the state of Janaabah, or the injured person is a female who has completed her Haidh or Nifaas, Tayammum can first be made and thereafter the uninjured parts can be washed, or the uninjured parts can be first washed and thereafter Tayammum can be made. Although one has a choice, it is better to make the Tayammum first.

It will still be Waajib to follow Tarteeb. Do not wash the next part until the Tahaarah of the first portion is not complete. Example: If one is washing and making Tayammum on the face, complete both and then wash the arm.

A Tayammum will be made for each injury, e.g. if there are two injuries on the parts of Wudhu, two Tayammums will be made, if there are three injuries, three Tayammums will be made.

If the injuries are on the face and arms, do the following: wash the uninjured part of the face and then Tayammum for the injured part of the face or the other way, i.e. first Tayammum and then wash the uninjured portion. Thereafter wash the uninjured portion on the arm, followed by Tayammum for the injured part on the arm, or the other way, i.e. Tayammum first and then wash.

If a person who is in the state of Janaabah has wounds on the non-Wudhu parts, he will first wash the uninjured parts and then make Tayammum for the injured portion. When Hadath occurs thereafter, he will have to make Wudhu and not repeat the Tayammum that was made in place of Ghusl, because the Tayammum was for those parts that are not included in Wudhu.

Wudhu must be made before tying a bandage or putting on a cast. Thereafter when making Wudhu again, Masah on the cast and Tayammum will be necessary.

A PERSON WHO CANNOT USE WATER

A person who cannot use water will make Tayammum in place of Wudhu or Ghusl.

A PERSON WHO CANNOT USE WATER OR SAND

A person who cannot find water for Wudhu or sand for Tayammum must perform the Fardh Salaah (in it’s proper time) and repeat it when water or sand is found.

LESSON TEN

KITAABUS SALAAH

INTRODUCTION

Salaah is one of the pillars of Islam. Salaah is Fardh on every Muslim, whether male or female, healthy or sick, rich or poor, young or old, traveller or resident. Regarding the importance of Salaah, take note of the following Ahaadeeth:

It is narrated from Sayyidina Jaabir ﵁ that Nabi Mohammed ﷺ said: The barrier between Kufr and Imaan is neglect of Salaah. (Tirmidhi)

This Hadeeth means that a person who neglects Salaah is close to Kufr.

Sayyidina Abdullah ibni Umar ﵁ narrates that Rasulullah ﷺ said: There is no Deen for a person who does not perform Salaah. Verily the position of Salaah in the Deen is like the position of the head in the body. (At Targheeb Wat Tarheeb)

A body cannot function without a head. In the same way, a person cannot claim to have Deen in him if he is neglectful of Salaah.

Verily, Salaah is the pillar of Deen. (Kanzul Ummaal)

Sayyidina Tameem Daaree ﵁ narrates: The first thing that a servant will be questioned about (on the day of Qiyaamah) will be Salaah. Thereafter he will be questioned about all other actions. (Kanzul Ummaal)

Sayyidina Jaabir ﵁ narrates: The key of Jannah is Salaah. The key of Salaah is purification. (Kanzul Ummaal)

Sayyidina Abu Sa’eed ﷺ narrates: The person’s name who intentionally neglects Salaah will be written on the door of Jahannam from which he will enter. (Kanzul Ummaal)

May Allah Ta’aala grant us all the guidance to establish Salaah and may He accept it from us. Aameen.

THE SHUROOT OF SALAAH

These seven Shuroot have to be met before performing Salaah. If any one of them is not met, the Salaah will not be valid.

Islam. A person has to be a Muslim for the Salaah to be valid.

The body of the Musalli (person performing Salaah) must be Taahir (clean).

The clothes must be Taahir.

The place where Salaah is being performed must be Taahir.

It must be the correct time for Salaah.

The Aurah i.e. the private portion of the body must be covered. The Aurah of a male is the area between the navel and knees. To ensure that this area is not exposed, cover the navel and the knees too. The Aurah of a female is the whole body except the hands and face.

The Musalli must face Qiblah.

THE METHOD OF PERFORMING A TWO RAKAAH SALAAH

Ensure that all the Shuroot are fulfilled.

Make the Niyyah of the Salaah that you are about to perform, e.g. I am performing two Rakaahs Sunnah Salaah of Fajr for Allah Ta’aala.

Face the feet towards Qiblah with a space of approximately 20cm in-between.

Lift the hands to the ears in such a manner that the fingers are slightly apart, the thumbs are near the earlobes and the palms are facing Qiblah. When lifting the hands, keep the elbows away from the sides.

Say the Takbeeratul Ihraam :

اَللهُ أَكْبَرُ

Fold the hands above the navel but below the chest in such a manner that the right hand is grasping the left forearm. Keep your gaze on the place of Sujood, i.e. the place where your head will rest in Sajdah. The gaze should be kept on the place of Sujood during the entire Salaah, whether in the standing or sitting position.

Recite the Du’aa ul Istiftaah:

وَجَّهْتُ وَجْهِيَ لِلَّذِىْ فَطَرَ السَّمَـاوَاتِ وَ الْأَرْضَ حَنِيْفاً مُّسْلِمًـا وَّ مَا أَنَا
مِنَ الْـمُشْرِكِيْنَ ، إِنَّ صَلاَتِىْ وَ نُسُكِىْ وَ مَـحْيَايَ وَ مَـمَـاتِىْ لِله رَبِّ
الْعَالَـمِيْنَ لاَ شَرِيْكَ لَه ، وَ بِذَالِكَ أُمِرْتُ وَ أَنَا مِنَ الْـمُسْلِمِيْنَ

Recite the Ta'awwudh and the Tasmiyah followed by Surah Faatihah.

Ta'awwudh:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ،

Tasmiyah:

بِسْمِ اللهِ الرَّحـْمٰنِ الرَّحِيْمِ ،

Say 'Aameen' at the end of Surah Faatihah. Thereafter recite the Tasmiyah followed by a Surah. If you are reciting from the middle of a Surah, then do not recite the Tasmiyah.

Now proceed to Ruku' in the following manner: Lift the hands to the ears, say the Takbeer and go into the Ruku' position. Hold the knees with your hands, keep the back and head straight and in line.

Recite the Tasbeeh of Ruku' at least thrice:

سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَ بِحَمْدِه ،

When standing erect from Ruku, say the Tasmee' of Ruku' while getting up and also lift the hands to the ears. When standing erect from Ruku', keep the gaze on the place of Sujood.

Tasmee' of Ruku'

سَمِعَ اللهُ لِـمَنْ حـَمِدَه ،

Thereafter say the Tahmeed of Ruku':

رَبَّنَا لَكَ الْـحَمْدُ ،

Now, saying the Takbeer, proceed to the Sajdah position. First place the knees, then the hands and then the nose and forehead on the ground. Keep the feet firmly on the ground. Do not lift them off the ground during Sajdah. Keep the arms separated from the sides of the body. Do not rest the arms on the ground.

Recite the Tasbeeh of Sajdah at least thrice:

سُبْحَانَ رَبِّيَ الْأَعْلٰى وَ بِحَمْدِه ،

Now get up saying the Takbeer and sit between the two Sajdahs. Sit with the left foot under the buttocks and the right foot kept upright in such a manner that its toes are facing Qiblah. This sitting position is called Iftiraash. Place the hands on the thighs just above the knees. Keep the gaze on the lap.

The sitting between the two Sajdahs is called Jalsah.

Recite the Tasbeeh of Jalsah:

اَللّٰهُمَّ اغْفِرْ لِيْ وَ ارْحَـمْنِيْ وَ عَافِـنِـيْ ،

Thereafter saying the Takbeer proceed for the second Sajdah.

After completing the second Sajdah, say the Takbeer and sit for a short while again. This is called the Jalsatul Istiraahah.

Now get up for the second Rakaah by placing the hands on the ground and pushing oneself upwards.

Begin the second Rakaah with Ta'awwudh and Tasmiyah but do not recite the Du'aa ul Istiftaah again. Complete this Rakaah as you had done in the first Rakaah. After the second Sajdah of this Rakaah, sit in such a manner that the buttocks are now on the ground, the left foot pushed out on the right side and the right foot upright with its toes facing Qiblah. This sitting position is called Tawarruk. The hands will be kept on the thighs near the knees. The left hand will be kept flat but the right hand will be held closed except the forefinger. Keep the forefinger extended resting on the thumb.

Recite the Tashah-hud, point the forefinger when saying 'Illallaah' and keep the finger suspended until the end of the Salaah. Keep the forefinger still and do not move or shake it.

Tashah-hud:

اَلتَّحِيَّاتُ الْـمُبَارَكَاتُ وَ الصَّلَوَاتُ وَ الطَّيِّبَاتُ لله ، السَّلاَمُ عَلَيْكَ أَيُّــهَا النَّبِيُّ وَ رَحْــمَةُ اللهِ وَ بَرَكَاتُه ، السَّلاَمُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِـحِيْنَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَ أَشْهَدُ أَنَّ مُـحَمَّدًا رَّسُوْلُ اللهِ ،

Recite the Durood (Salawaat):

اَللّٰهُمَّ صَلِّ عَلٰى مُـحَمَّدٍ وَّ عَلٰى اٰلِ مُـحَمَّدٍ كَمَـا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَ عَلٰى اٰلِ إِبْرَاهِيْمَ ، وَ بَارِكْ عَلٰى مُـحَمَّدٍ وَّ عَلٰى اٰلِ مُـحَمَّدٍ كَمَـا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَ عَلٰى اٰلِ إِبْرَاهِيْمَ فِىْ الْعَالَـمِيْنَ إِنَّكَ حَـمِيْدٌ مَّـجِيْدٌ ،

Recite the Du'aa after Durood:

اَللّٰهُمَّ إِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًـا كَثِيْرًا ، وَ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ ، فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ عِنْدِكَ وَ ارْحَـمْنِىْ ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ ،

Make the Salaam to the right and then to the left

السَّلَامُ عَلَيْكُمْ وَ رَحْـمَةُ اللهِ ،

The two Rakaah Salaah is now complete.

DIFFERENCES IN THE SALAAH OF A FEMALE

Females should press their fingers together when lifting the hands for the Takbeer.

When lifting the hands for the Takbeer, keep the elbows to the sides. Lift the hands up to the shoulders.

Press the elbows to the sides in Sajdah.

In Sajdah press the thighs against the stomach.

Keep the hands close to the face and the knees together in Sajdah.

SALAAH TABLE

SALAAH	Compulsory Sunnah before Fardh	Optional Sunnah Before Fardh	Fardh	Compulsory Sunnah after Fardh	Optional Sunnah after Fardh
Fajr	2		2		
Thuhr	2	2	4	2	2
Asr		4	4		
Maghrib		2	3	2	
Eshaa		2	4	2, Witr 1 to 11 Rakaa'ats	
Jumu'ah	2	2	2	2	2

'Kitaabus Salaah – Shaafi'ee' with full details on Salaah will follow shortly, Inshaa Allah Ta'aala.

تمت

رَبَّنا تقبَّلْ مِنَّا ، إنَّكَ أنْتَ السَّمِيْعُ الْعَلِيمُ ،

وَ صَلَّى اللهُ عَلى النَّبِيّ الْكَرِيْم ،

وَ عَلى اٰلِه وَ صَحْبِه اجـْمَعِيْن ،